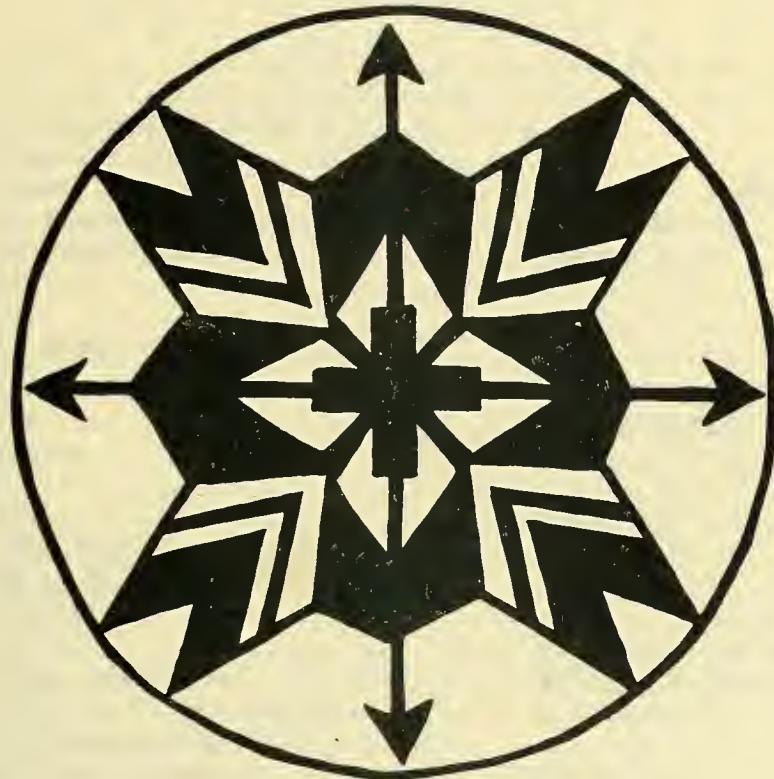


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INDIANS AT • WORK



• MAY 1, 1936 •

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.





INDIANS AT WORK

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A MEXICAN WOMAN SPEAKS



FRONTISPICE

"Please send my picture to the President and see if he will give me a piece of land. If I get the land and have no tools, I will dig with my hands." (In Spanish)

• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME III • • MAY 1, 1936 • • NUMBER 18 •

Mankind lives in two worlds.

One world is that of the physical environment - the outer world, and all the institutions and technologies for mastering this outer world.

The other world is mankind himself. Not just his body, not just his spirit, but the institutions, traditions, ideals and motivations needed for mastering mankind.

Two worlds, and mankind operating in each of the two worlds.

Sometimes the one world, sometimes the other has seemed paramount. The golden ages have been those times when both worlds were attended to. Prolonged exclusive attention to either one of the worlds would mean dissolution for the human race.

And what have the foregoing propositions to do with the Indians? They have come to mind in writing an editorial for this issue of INDIANS AT WORK which deals with the Indian's resources - not only

what remains to him of land and forest but also his inner spiritual resources - his resources of life.

Another proposition, first, about the present-day white world. The century gone has witnessed an unprecedented conquest of - along, strange to say, with an unprecedented destruction of - the external world. The white race has faced outward; to a profoundly dangerous extent it has given itself to the conquest and the use of the external world. Ancient Rome did this, too. Ancient Rome, whose governmental forms endured through fifteen centuries, and whose highways were trodden by the armies of a thousand years after Rome was gone, became an irresistible machine whose heart and soul slowly turned to dust. Then the machine fell to pieces. That kind of progression is taking place in several great areas of the white world in these present years.

What, then, of the Indians?

Indian resources of land and forest have shrunk with each year. The conserving of what remains is of overwhelming importance. Soil and timber conservation is a problem of the external world. And its significance to the Indians truly is one of life and death.

Now a different truth has to be told.

The Indians, to an extent holding good (in recent generations) of no other population in the United States, have possessed and have lived by a world not external - a world of human institutions, of social disciplines, of esthetic and mystic traditions, and of the spirit.

Thousands of years have been required to build the material

soil, which so brief a term of reckless years can annihilate.

Thousands of years were required to build the immaterial social world of the Indian tribes - the many social worlds, the glittering many-mansioned house of the hundreds of tribes.

Thousands and thousands of years go into the making of a language; into the making of a religion; into the making of a symbol; into the making of a folk-art; into the making of a social ceremony; into the making of a culture pattern. And this is the making of human nature - - of mankind itself. Individuals seem to be new-born; they themselves may think that they are detached from the past. But really, the ages made them; they exist immersed in a specific past; the living past is continuously creating them and re-creating them, disciplining them, motivating them. The salt of life is from the past.

We have learned, in recent years, how fragile is the material soil; with what terrible swiftness and to what end of quick, century-lasting injury the destruction of the soil can go.

And in the last century of the white man, and of all other races, we have learned the companion fact. The immaterial soil - the tradition - the culture complex - the energizing motive and controlling ideal - the texture of psychical life itself - can be washed and blown by careless change, until they are lost as irremediably as the soil humus is lost through physical erosion.

This editorial is nothing more than a hint. It is left as

such, with the hope that some Indians and some Service men or women may pursue the hint. Pursue it, I mean, in their reading, their thought, their discussion. What are the Indians' actual, or possible, contributions to this great cause of vital as distinct from material conservation? What are the Indians' actual, or possible, contributions to the re-discovery and the re-creation of the inner life - the miraculous human-social life - so damaged, so obliterated, even, through that obsession with material conquest, material convenience, which has gripped our present time?

JOHN COLLIER

Commissioner of Indian Affairs

* * * * *

COVER DESIGN

The cover design was contributed for use in INDIANS AT WORK by Miss Veronica Pepion, of the Blackfeet Reservation in Montana, now attending the Haskell Institute in Lawrence, Kansas.

THE PRESIDENT'S MESSAGE TO YOUTH

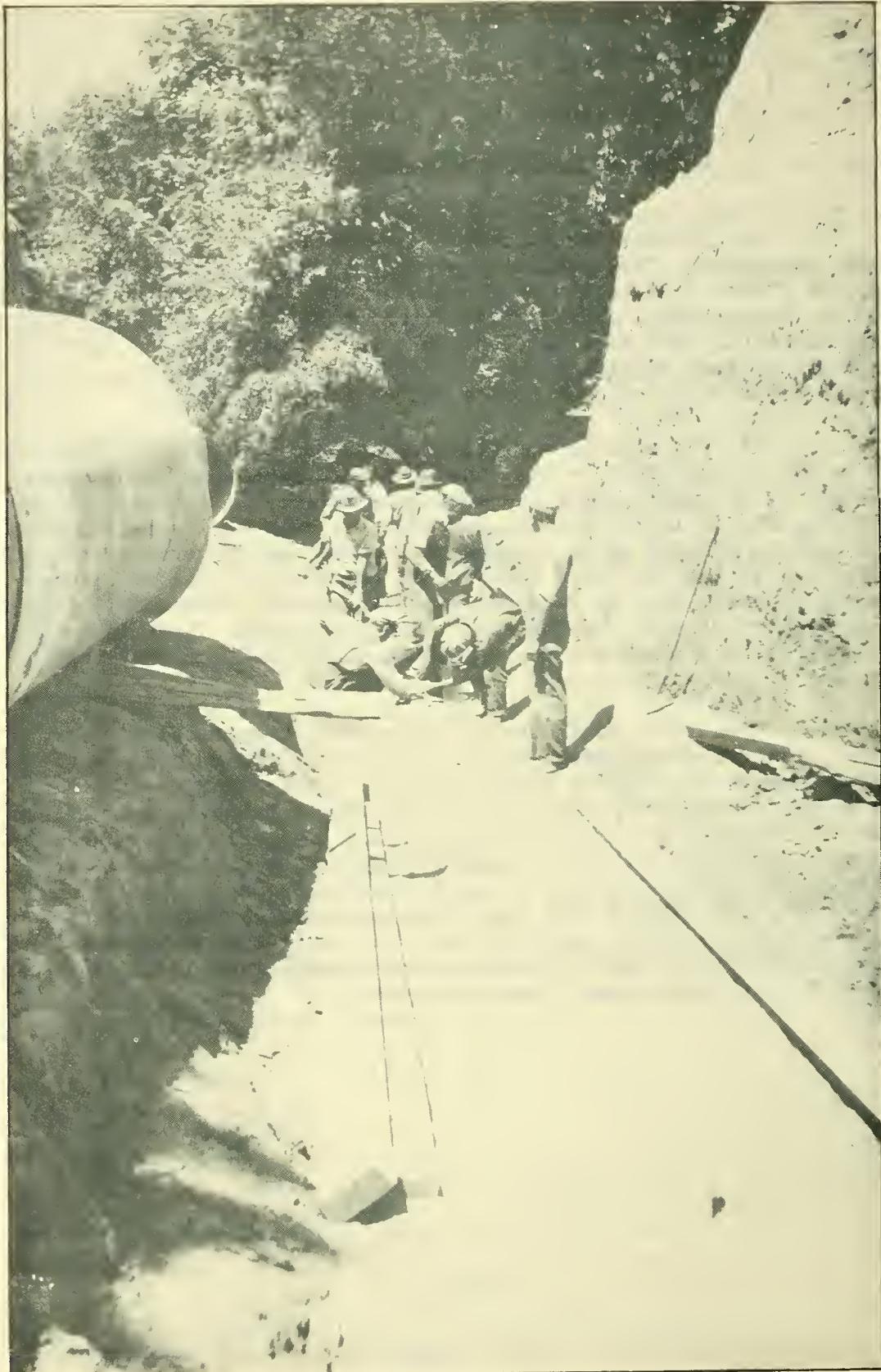
The greatest resources of the Indians are those of their white neighbors. The greatest resources of any nation is its youth, and the future of a people must rest upon it. Among Indian children are observed unusual gifts, great vitality and feeling. Their painting assures us that their ancient culture is not dead. In them, as in boys of other races lie the solution of today's problems. In eloquent words the President of the United States has said:

"I, for one, do not believe that the era of the pioneer is at an end; I only believe that the area for pioneering has changed. The period of geographical pioneering is largely finished. But, my friends, the period of social pioneering is only at its beginning. And make no mistake about it--the same qualities of heroism and faith and vision that were required to bring the forces of nature into subjection will be required--in even greater measure--to bring under proper control the forces of modern society. There is a task which--for importance and for magnitude--calls for the best that you and I have to offer.

"You ought to thank God tonight if, regardless of your years, you are young enough in spirit to dream dreams and see visions--dreams and visions about a greater and a finer America that is to be; if you are young enough in spirit to believe that poverty can be greatly lessened; that the disgrace of involuntary unemployment can be wiped out; that class hatreds can be done away with; that peace at home and abroad can be maintained, and that one day a generation may possess this land, blessed beyond anything we now know with those things--material and spiritual--that make man's life abundant. If that is the fashion of your dreaming, then I say: 'Hold fast to your dream. America needs it.'"

* * * * *

PREPARING THE FOOTING FOR A CORRUGATED METAL CULVERT ON ONE OF OUR
INDIAN ROAD PROJECTS AT WINNEBAGO RESERVATION - NEBRASKA



INDIAN LAND LOSSES

By Walter V. Woehlke

In the fast moving drama of American land use and abuse, the Indian has always played the tragic role. The white man found him in possession of a continent whose resources the Indian had barely touched. Not one per cent of the immense area of agriculturally valuable top soil, virgin timber and mineral resources was used by the population.

Into this balanced, almost untouched natural economy crashed the aggressive white culture, with its constantly improving technological equipment for exploitation. The Indian had to go. He was dispossessed, reduced in numbers, squeezed into reservations whose areas, while more than ample to support an equivalent number of white persons, for the Indian was tragically small.

The problem of the Indian, of his land and of the use of his land affects 26 states. It involves a racial group of almost 330,000 persons in various stages of assimilation. Even though there is at present in possession of the Indians a total of 52,000,000 acres of land, this amount of land is insufficient to support the Indian population on a standard of living only slightly above the subsistence level.

The bulk of the Indian population always has lived, and now lives and functions, in rural areas. It is plainly evident that it is neither possible nor desirable to make an effort to transplant any part of it to the cities. Their future lies on the land.

In 1887 the Indian population, smaller than at present, owned almost 138,000,000 acres of land. Since that time 86,000,000 acres have passed out of Indian ownership. Now it is estimated that approximately 100,000 Indians are totally landless, and in many cases homeless.

Unfortunately, it has been the policy of the Federal Government for more than half a century to dispose of the Indian capital assets, such as land and timber and to pay the proceeds in cash to the individual Indians. It has also been the policy of the Federal Government to break up Indian reservations, to vest in individual Indians title to individual pieces of property, and to allow the owners of these tracts to sell or lease them to white farmers. Thus the Indians became a race of petty landlords and of small capitalists who were conditioned to continue their idleness by the unearned income they derived from the sale or lease of their capital assets.

Now nearly all of the Indian resources have been dissipated. The income from the lease of farm lands declined almost to the vanishing point during the long agricultural depression. It was only through the expenditure of millions of dollars for emergency conservation and other types of work relief on Indian reservations that a majority of the able-bodied Indians have been able to support themselves during the latter part of the depression.

For the purposes of the report of the National Resources Board on land planning, a study was made, reservation by reservation, of the land needs of all Indian groups under Federal jurisdiction. As a result of this survey, it was shown that there was needed a total of 25,581,522 additional acres in order to create an adequate productive basis upon which the Indians as a whole might become self-supporting on a level equal to that of the average rural white family in 1926.

While both the acreage recommended for purchase, and the cost - \$103,283,000 -- may seem large, their proportions shrink when they are placed alongside the area and value of the 80,000,000 acres which have passed out of Indian ownership since 1887.

A very large area of land now in Indian possession is practically sterilized by the complexities of title and ownership arising out of the inheritance process. Some 6,000,000 acres are now comprised in inherited Indian estates, and a large portion of this area produces neither crops nor income for Indian heirs. A still larger portion is diverted from Indian use by the system of leasing.

After the passage of the general allotment act of 1887, resulting in the break-up of community and land ownership of many Indian reservations, and the allotment of individual pieces of land to individual Indians, these new farm landowners had neither the capital nor the guiding direction necessary to transform land into productive farms.

Following the line of least resistance, successive Indian Commissioners and Congress allowed the leasing of individual and tribal Indian lands to white farmers and stockmen. These leasing operations were enlarged, with increasing complications, as larger areas of allotted land passed into the heirship status. As a result of these conditions, the Office of Indian Affairs has for thirty years been doing an enormous real estate business, selling and leasing the lands of its wards - with the income from the operations constantly decreasing while the cost of the real estate transactions multiplied.

The obstacles that prevented the average Indian landowner from making full productive use of his land persist to this day. Most important of these obstacles is the lack of capital and credit on the part of individual Indians, whose land is held in trust with restrictions against alienation, rendering it unavailable as a basis for credit. The Office of Indian Affairs expects to overcome this obstacle by virtue of new legislation which authorizes the creation of a revolving loan fund of \$10,000,000 for Indian use.

Through the allotment of individual pieces of land to individual Indians, millions of acres have been lost to Indians in the past. Through the inevitable process of death and inheritance, the entire Indian landed estate will vanish with mathematical certainty unless the system of land tenure is changed as contemplated by the Indian Reorganization Act, passed by the Seventy-third Congress in 1934. This act prescribes that title to all lands acquired for Indians shall remain in the United States, and it provides various methods by which the individual owners of allotments may voluntarily transfer their title to the United States or to the tribe as a protective measure.

It will be the task of the Office of Indian Affairs to make clear to the Indian owners of individual allotments that there is no safety for them or their children, unless a measure of protection title of allotment has been transferred to the United States. Fortunately, the Indian Reorganization Act, which authorizes the appropriation of \$2,000,000 annually for the purchase of land for Indians, also stipulates that title to such lands must remain in the United States in trust for any tribe for which land was acquired. This policy of basing land occupancy on beneficial use was derived from the example of those Indian reservations which had not been broken up and allotted, reservations in which all of the land remained in common ownership, hence was safe against loss, while the Indian had the right to use and occupy as much of the tribal land as he could beneficially employ. Those reservations on which this system of land tenure prevailed lost no part of their land, while many of them actually increased their areas.

However, the great difficulty in reintroducing this system of land tenure on allotted or individualized reservations will hamper the rate at which the presently owned or newly acquired lands are put to actual productive use by the Indians. The habit of relying upon the unearned income derived from land sales and leases has taken deep root. Unless Indian initiative, ambition, and self-reliance are recreated rapidly by means of developing Indian leadership, the program of Indian rural rehabilitation, through land acquisition and extension of credit, may be greatly impeded.

* * * * *

A YAKIMA INDIAN SPEAKS ON FORESTRY

By Robert Marshall - Director of Forestry

On September 11, I spent the afternoon chatting with the Business Committee of the Yakima Indian Tribe. The Business Committee consists chiefly of the elder Yakimas who have lived on this heavily forested Eastern Cascade Reservation for 60 to 80 years. One of the finest of these splendid Indians is Frank Salasti, who is more than 70 years old. During the course of a discussion on the desirability of having a small Yakima Indian sawmill, Frank said, through an interpreter:

"I think an Indian sawmill operation would be all right if we only cut the old trees which have stopped growing, but we ought not cut any of the young trees which are still growing quickly. Even if a tree has good lumber in it, if it looks healthy and young and seems like it could live for a good many years we shouldn't cut it. I see in the future the children coming. I die. All us old fellows die, but our children will still live. I want them to be benefited by these younger trees. The old trees are enough for us old fellows today but we want trees for our children when we are dead."

CONSERVATION OF TRUST FUNDS

By Samuel Dodd

Finance Officer - Indian Service

Trust funds of Indian tribes have accumulated from many sources, among which are oil and gas bonuses and royalties, sales of surplus tribal land, production of timber and leasing of large tribal areas. Some funds were established by treaty provisions agreed to many years ago. Accruals across the years, in some cases, have amounted to sums running into the millions. The balances now on deposit to the credit of the respective tribes is small, because of inroads through appropriations by Congress for Indian Bureau expenses, and through per capita distributions to meet temporary needs.

At the close of the fiscal year ended June 30, 1914, the aggregate balance of all tribal funds on deposit in the Treasury was \$47,092,209. On June 30, 1935, the amount to the credit of the various tribes, including interest, was only \$12,990,762.65. Over a long period of time Congress, frequently with full consent of Indian Bureau officials, appropriated tribal capital to finance the outright administrative expenses of Government operations on Indian reservations. By so doing, the drain upon the Federal Treasury was diminished, and appropriation totals appeared small.

But the tribal funds also provided a resource to be drawn upon in other ways. Appropriations for roads, bridges, irrigation projects, and other reservation improvements; sometimes of questionable benefit to Indians, were classed as reimbursable, and expenditures made from Federal appropriations for these purposes eventually were recovered by the United States from the capital assets of the tribes.

Congress, in more recent years, has seen the injustice of this practice, and on July 1, 1932, passed the Leavitt Act authorizing the cancellation of reimbursable charges meeting certain specifications. Under that act, and specific acts of Congress enacted prior to the Leavitt Act, \$12,009,625.85 in irrigation charges alone were written off. About \$4,000,000 of reimbursable charges for other purposes have been cancelled.

But one of the principal drains on tribal funds has been the per capita distributions made for more or less temporary benefits. The demand for these payments has not always originated with the Indians. Business men and others living on or adjacent to the reservations have advocated these payments, on the basis of subsistence needs of the Indians, but when the payments were made, large sums were invested in second-hand automobiles, and other amounts went for intoxicating liquors. Temporary benefits consisting of food and clothing were obtained.

In very few cases funds were invested in home improvements, the purchase of stock or farming equipment. Regardless of our efforts to conserve trust funds, the pressure for per capita payments continues just so long as any balance remains in such funds. More than \$7,500,000 was distributed to the Chippewa Indians of Minnesota in less than 15 years.

Resources of the Red Lake Indians in the same state have diminished at a rapid rate through frequent cash distributions. Several millions of dollars were paid to the Indians of the Kiowa jurisdiction in Oklahoma over a short period of years. A large portion of the amount distributed to the Kiowa Indians actually was invested in home improvements.

Had trust funds been conserved over the last twenty years, there would be little difficulty now, with the Indian Reorganization Act in effect, in financing tribal enterprises capable of producing sizable incomes, and in contributing in a substantial way to the economic independence of the Indian race.

Our efforts of the last few years to transfer Bureau costs to the Federal Treasury have been successful principally in those cases where tribal capital has been depleted, and where annual receipts have diminished or stopped. Some small progress has been made, however, as will be noted from the following:

	<u>Appropriation</u>	
	<u>1932</u>	<u>1936</u>
General purposes	\$ 332,913.98	\$ 9,153.00
Industrial assistance.....	180,532.21	151,000.00
Irrigation and Water		
Development	49,500.00	6,500.00
Education	910,000.00	389,580.00
Health	125,000.00	162,000.00
Support of Indians (agency		
administration, etc.)....	1,767,100.00	781,700.00
Miscellaneous (Roads, etc)...	50,000.00	---
Totals	\$3,415,046.19	\$1,499,933.00

Thus in a period of four years expenditures from tribal funds have been reduced by nearly \$2,000,000, and further reductions are anticipated in the future. The conservation of trust funds, as well as other tribal resources, is essential to the economic development and rehabilitation of the Indians.

* * * * *

EXPLODED THEORY

The old saying that the Indian is too lazy to work has been exploded. He is a good worker. Wherever you go if you find an Indian that is laid off for a day he complains. We have done that thing to the Indians. Something remarkable. You can't emphasize that too much. We know that when we undertook this program there were many Indians who wanted to quit after two or three weeks. Our turnover of labor was tremendous, but now it is different. The I.E.C.W. brought the Indians a substitute for the dole which they had before. We wanted to keep the Indian employed so there came out of the Indian Office a short time ago a suggestion that I.E.C.W. be made permanent. By J. H. Mitchell, Supervisor IECW.



Casper Mather, Chairman of the Indian Arts Committee

INDIAN ARTS AND CRAFTS

The sale of Indian arts was begun in the Ketchikan Government School three years ago, in November, 1933. The first work in the crafts began with the making of totem poles. Reverend Paul Mather, Indian craftsman interested himself in the work in spite of the skepticism regarding the possible sale of articles. One of the difficulties encountered was that the local curio stores were well supplied with cheap Japanese and Seattle-made totems. At first some of the Indians felt that working in their old arts was degrading, besides the pay was too small, considering the amount of time involved.

Contrary to early predictions the first articles made found a ready local market. Later, others who were interested in the arts and crafts began to make articles for the expanding market. Soon townspeople began to come to the school to get genuine Indian-made curios. Later production was increased to include totem pole lamps, potlatch dishes and replicas of the old war canoes. Quite a few orders were also placed with the women for baskets and moccasins.

In December 1933, the Parent-Teachers' Association sponsored the first annual Christmas sale in a downtown vacant store building. This sale was advertised over the radio, and in the "Ketchikan Alaska Chronicle." This first sale amounted to approximately \$100.00.

The policy of continuing to offer articles for sale in the school building was continued from January, 1934 to the end of the school year in May. Although the sale during the five months was not large, it again exceeded \$100.00. At this time it seemed that the "saturation point" had been reached but the patrons decided to place articles for sale in the school during the summer. This did not seem a practical thing to do as the school is not advantageously located. However, the Indian Episcopal church is close to the school. This was convenient as it offered an added attraction to the tourists, besides Reverend and Mrs. Mather were the only ones available to take charge of the summer sale, as most of the Indians were employed in the canneries.

The first summer sale was important in that it gave valuable training as to the best method of attracting people to the school. More people came to buy and they were able to select from a wider and more varied range of articles such as mats, holders and woven bottles made by the women; carved paddles, pipes, trinket boxes and so forth which were made by the men. As was the policy of the previous year, craftsmen used the school shop three evenings each week.

Last summer many tourists again visited the school and a good display of the arts in greater quantities was to be seen. Over \$750.00 worth of Indian made articles were sold. This sale was entirely conducted by the Indians. A few of the women who weave baskets increased their sales by weaving them in the school.

Some of the values derived from the Indian Art sales are the teaching of bookkeeping, salesmanship, cooperation, industry, honesty and thrift.

FOREST AND RANGE MANAGEMENT POLICIES ON INDIAN RESERVATIONS

By Robert Marshall - Director of Forestry

The forest and range management policies of the Indian Service can best be summarized by quoting verbatim from the introduction of the recently approved grazing regulation and the some-day-soon-to-be-approved (we hope) forest regulations:

"The following objectives are to be sought in the management of Indian forests:

"(a) The preservation of Indian forest lands in a perpetually productive state by providing effective protection, preventing clear cutting of large contiguous areas, and making adequate provision for new forest growth when the mature timber is removed.

"(b) The regulation of the cut in a manner which will insure method and order in the harvesting of the tree capital, so as to make possible continuous production and a perpetual forest business.

"(c) The development of Indian forests by the Indian people for the purpose of promoting self-sustaining Indian communities, to the end that the Indians may receive from their own property not only stumpage, but also the benefit of whatever profit it is capable of yielding and whatever labor the Indians are qualified to perform.

"(d) The sale of Indian timber in open competitive markets on reservations where the volume produced by the forest annually is in excess of that which is practicable of development by the Indians, or where fire damage, insect infestation, disease, overmaturity, or other causes require extensive and rapid harvesting of the timber in order to prevent loss.

"(e) The preservation of the forest for scenic purposes along public highways, in the vicinity of Indian or white communities, and wherever the recreational or aesthetic value of the forest seems to exceed its value for the production of forest products.

"(f) The management of the forest in such a manner as to retain its beneficial effect in regulating run-off and minimizing erosion.

"Proceeding in accordance with this general policy, the development of reservation timber will not be authorized until practical methods of cutting are prescribed which will assure the perpetuation of the forest, prevent unnecessary waste, and make possible effective protection against destructive agencies. Cutting will be given priority in those stands of timber which are

deteriorating as the result of fire damage, disease, insect infestation, over-maturity, or other causes. Whenever practicable from 25 to 60 per cent of the merchantable timber volume will be left standing in order to protect the site, provide seed for a new stand, and make possible a second cut before the reproduction matures.

"Clear cutting of large contiguous areas will not be permitted, except on lands which will be used for agricultural development. It is the policy for the Indian Service to promote the use of logging methods which will insure a reasonable degree of protection for reserve stands and to limit the use of the donkey engines and other high power machinery to areas upon which the use of animal or tractor logging is not feasible. Wherever circumstances necessitate the use of high power machinery which results in destructive logging, cuttings will be so broken up by stands of green timber as to secure adequate protection against fire and ample provision for reseeding the cut-over area.

"Inferior species of low commercial values should generally be withheld from cutting until a reasonable consumer demand develops. Species of this character are ordinarily most valuable when left standing in the forest because they protect the ground, provide seed, and do not lower the general value of the stumpage to be harvested. Accordingly such species should generally be reserved for utilization at a later date, when they will have a positive value and only those trees marked for cutting which if left standing would be injurious to the future development of the forest. Areas containing large volumes of inferior species should be excluded from sales wherever possible.

"The Indian Service is definitely committed to a policy of sustained yield forest management. This policy will be given practical expression through the medium of forest working plans for all reservations of major importance from an industrial forestry standpoint. Such working plans should contain a statement of how the policies of the Indian Service are to be applied on a given Indian forest, with a definite program of action for a specified period in the future. These plans will express the objectives to be attained in timber management, thus giving the necessary basis for consistent action over the long period necessary to grow a timber crop."

As regards the objectives for the Indian grazing regulations, the statement is somewhat more brief:

"I. The preservation through proper grazing practice of the forest, the forage, the land and the water resources on the Indian reservations, and the building up of these resources where they have deteriorated.

"II. The utilization of these resources for the purpose of giving the Indians an opportunity to earn a living through the grazing of their own live stock.

"III. The granting of grazing privileges on surplus range lands

not needed by the Indians in a manner which will yield the highest return consistent with undiminished future use.

"IV. The protection of the interests of the Indians from the encroachment of unduly aggressive and anti-social individuals."

The objectives for both forest management and range management have the same two major principles. The first is that the natural resources must be conserved. The second is that the use of these natural resources should be accomplished as much as possible by the Indians themselves so that they will get the benefit not only of the rent and profit which may come from the development of their resources but also the benefit of the work.

* * * * *

THE VALUE OF ANIMALS

By Edna Sheakley - 5th Grade

Because we fifth grade students in the government school at Hoonah, Alaska, liked our project about sea creatures so much, we chose to study next about the "Value of Animals." The first we found were Protozoa. They are the smallest animals in the world. You can see them only with a microscope. We put some grass in water and then looked at a drop under our microscope. We saw amoeba and paramecium. We did not see any euglena.

Some animals are helpful and some are harmful. Some amoeba are good and eat the harmful bacteria from the plant roots. Germs are Protozoa, too. They are harmful. We made pictures of the kinds of help and the kinds of harm the Protozoa gives us for an exhibit.

Next, we studied worms. Earthworms are the most helpful worms. Other worms do harm in gardens and eat fruit. A hundred kind of worms can cause diseases. They live in pigs and other animals we eat. They lay eggs, too. We have to cook our meat carefully and wash our hands not to eat them.

We had a hard time at first, thinking what good snakes do. Finally we found that they eat rats and mice and gophers that hurt gardens. They extract their poison for serum against their bites, too. Snake charmers go in circuses. There are no snakes in Alaska.

We will study all the animals and find out how they help us and what harm they do.

4-H CLUB ACTIVITIES



Some of the Club Boys With Their Sheep Brought
In For Observation, Instruction and Breeding.
Zuni Day School - New Mexico.

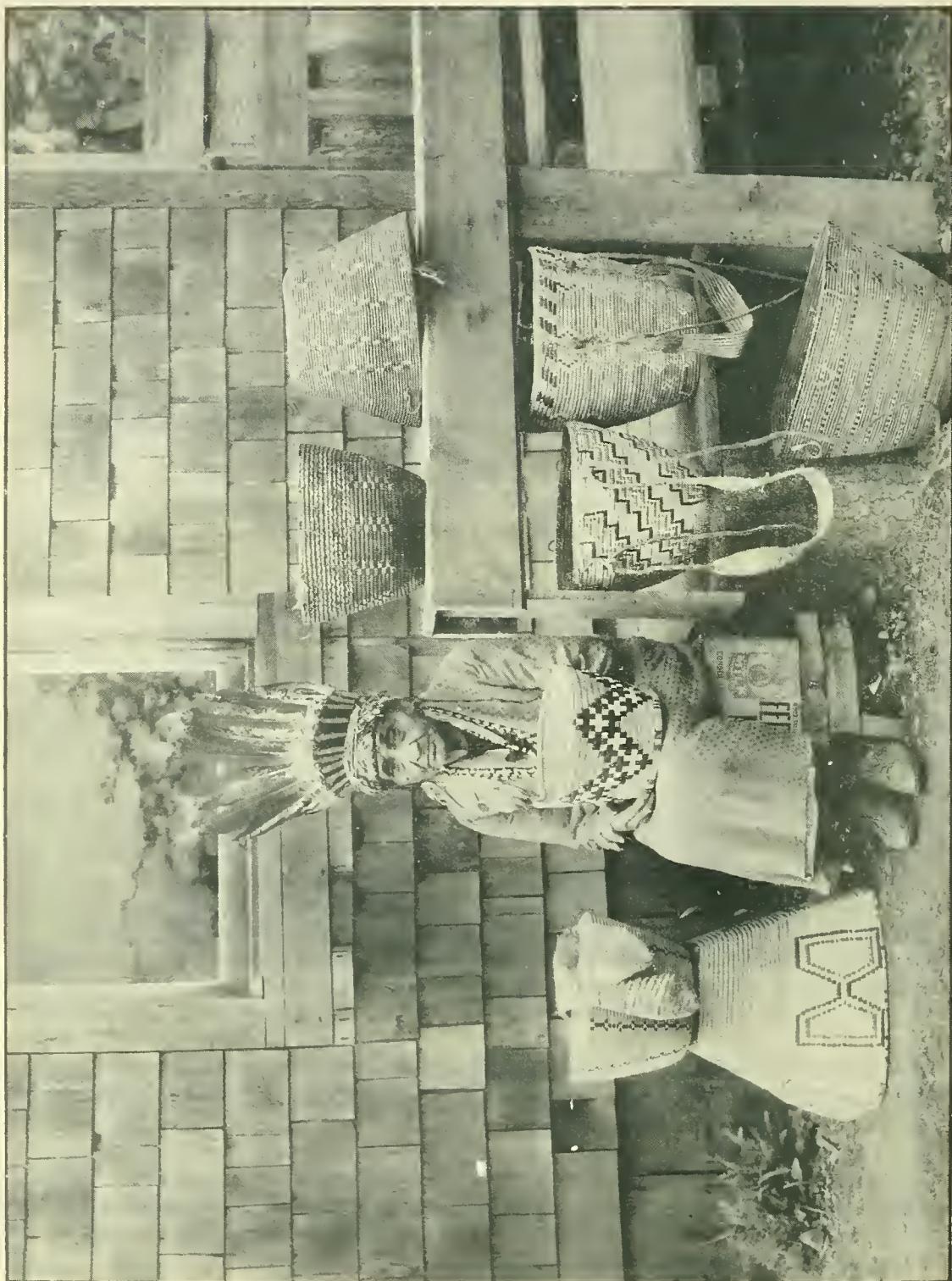


4-H Sheep Club Buck
Zuni Day School - New Mexico.

4-H Club work, long recognized as one of the most effective and constructive educational enterprises being conducted among the rural youth of the country, finds a hearty response on the part of the Indian boys and girls.

Last year on the Zuni Reservation one hundred and eleven Indian boys and girls were enrolled in 4-H Club work, ninety-one of whom completed their projects. Sixteen Indian boys belonged to the 4-H Sheep Club and cared for fifty-four animals.

MARY LYON, OF THE SWINOMISH RESERVATION - WASHINGTON



(Mary Lyon made all the baskets and socks shown with her)

THE GREEDY RAVEN

By Frank Bob, Full-Blood, Swinomish Indian

Senior, LaConner High School, Washington

One day the Raven was out seining for smelt to feed to his young. By this method only could he and his family exist through the long, cold winter. Close by lived the Pheasant, a brother-in-law of the Raven. This relative and his little ones were almost starving. Finally one day, the Pheasant went through the woods hoping to find meat for his family. Coming upon an open field, he spied a large deer feeding on the grass. Slowly the Pheasant crept closer to the animal, aimed his only arrow and shot it. Before the weapon hit its mark, lightning struck the deer.

Suddenly a figure appeared to ask the Pheasant, preparing to cut the throat of his game, if he had killed it. Truthfully the hunter explained how the lightning had struck the beast before the arrow. In turn the apparition warned the Pheasant how to pack his meat homeward. If steps were heard behind him, the bearer must not look around; if the meat became heavy, the carrier must shake it a little.

Several times on his way home, the Pheasant was sorely tempted to look behind him to see whose steps were following his; but he headed the advice of the stranger. At home, he prepared his meat and plugged the cracks of his wall with the animal's fat.

After some time the Raven, becoming curious about his relatives, sent his young ones to visit with their cousins. The visitors reported the presence of deer meat in their uncle's home. So the envious Raven again sent his children to the Pheasant's home to challenge the cousins to a battle on the cold snow. The latter fought with pieces of deer meat while the others threw smelt.

After the royal battle the Raven asked the Pheasant how he had acquired the meat. Generously the brother-in-law told the story of his experience. Early the next morning the Raven arrived at the same spot, spied a grazing deer, shot at it at the same moment lightning hit it, but claimed that he'd killed the game when the figure questioned him. Without any precaution the Raven hurriedly carried his meat home, only to find that the deer had turned into a rotten log!

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EDITORIALS TO THE PAPAGOS

By T. B. Hall - Superintendent of Sells Agency - Arizona.

A little while ago there was a meeting at Sells of Indians from the Gila Bend, Papago and San Xavier Reservations to talk about a plan for organizing a council and to write up the rules for the council and the people.

As you know, Mr. Collier has been Indian Commissioner for three years. He is a man who has lived for a long time among Indians, not you Papagos, but in the pueblos of New Mexico, so he knows that the Indians' ways are good. He knows they had good ways to teach their young people, and good ways to choose wise men to take care of the people. He knows they had old ceremonies and that those ceremonies were a part of their life and helped the people to do good. So when he was made Commissioner, he sent a letter to all the reservations to say that nobody must stop the Indian ceremonies; they are good things and it is good men who do them and it is not right for any people to try to stop them.

Besides, he knew it was good for the Indians to keep on governing their villages in the old way because it has always worked. You have always chosen good, wise men to take care of the people. Those men think all the time about what would be good for the people. Mr. Collier wants you to keep on choosing men like that so they can help to plan what is to be done in your land. He helped make a law which is called the Indian Reorganization Act. In December, 1934, you all voted about that Indian Reorganization Act. That is a law to help Indians make the rules for their own country.

This does not mean that your superintendent will go away because he has to take care of the schools and the hospital and all those things the Government has given to you, but your superintendent does not want to tell you everything that you must do. You are Papagos and you have always taken care of yourselves. Your superintendent wants you to choose your best men from all the country to make a council of wise men so that when the Government has any plans to help with your cattle, or anything else, we can ask those men, "Do you want this and how shall we do it?"

The Indian Reorganization Act said any Indians who want to do this way can do it. We asked if you wanted to do this way and on December 15, 1934, you voted "yes," so now you have to write and adopt your constitution which will guide the council in making the rules.

We want you to have meetings in every village the way you used to do and choose some men who can meet together from the whole land. All Papagos

cannot come to Sells all the time because you have work to do, but you can all choose men who are good and who can come to Sells once a month, or whenever you want, to talk with the superintendent and to help make plans for all the people.

You see, this is not a new thing. This does not mean that you must give up any old customs. It really means you must keep the best of the old customs, because one of the best of the old ways was the way you had of meeting all together and deciding all together on what to do. You can do that still, and when you have decided what to do you can send your best men to talk with the superintendent. You can keep all the old ceremonies because they have nothing to do with this Government, and nobody is trying to stop them. So, you need not fear that the Government wants to stop the old ways because it is the Government that is trying to keep them. There are some new ways which you like to have too.

You like to have your children go to school to learn English and to learn counting so that they can get jobs and so they can sell their cattle. In the old days when you did not use money you did not need that, but now you all want a little money and the best way to get it is to know some English. You can send your children to school and you can keep the old ceremonies too. You can have the two ways go together and the Government is glad to have you do that. The white people think they can often learn from the way you work together, and they want to see you do it and see how well you can take care of your people. I hear some of the people are afraid the constitution which you have been talking about will keep them from going to church, but that is not true.

The Papagos are citizens of the United States and the Constitution of the United States says the people may attend any church they please.

Several months ago Gila Bend and San Xavier chose five of their wisest and best men to serve on their district council until the constitution is adopted. Last month the people of Topawa, Choulic and Little Tucson met and chose five of their best men to serve on their District Council. They also named their country the "Baboquivari District." This made me very happy.

Some time ago the People of Quojote, Cocklebur, Chiu Chuischu and Anegam met and named their district "Seef-Oi-Dac." The people of Santa Rosa, Covered Wells and Ak Chin now call their district "Ki-eech-Muk." "Seef-Oi-Dac" and "Ki-eech-Muk" districts have not yet chosen district councils, but I have word that they plan to do that very soon. I hope the remaining districts will soon select names for themselves and choose district councils.

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One of the best of the old ways of the Papagos was the way you had of all meeting together in the villages and deciding all together on what to do. Now, most of the villages have always had some wise man whom all the people trusted and believed in and whom you all looked to for advice and help. In some villages the people call him the Chief, in some villages they call

him the head man and in some places they call him by one name and in some villages they know him by another name, but in all the villages he usually is the man whom the people trust and follow and who helps all the people to work together.

I have talked to some of the older people and they have told me they have thought a long time about how all the villages could work together just as all the people in each village have always worked together. So when your fence delegates met to decide on the location for the district range fences, they tried to locate them so that all the villages in each district could work together. Now the plan is for each village to meet and select its head man. This does not mean that you must change and get a new head man if your old head man has given satisfaction, unless you want to.

Some of the old head men have felt that we wanted you to choose younger men who can speak and write English, but that is not true, unless most of the people are dissatisfied and want to change. Some of the wisest and best head men I have known could not write or speak a word of English and where you already have a good and wise head man, I think you should keep him.

When each village in the district has met and chosen a head man, these head men are all to meet together and choose one of their number to be chairman and they will be the district council. After the head men from each village in the district have met and selected their chairman, they will then choose a name for the district. After the head men have selected one of their number to act as chairman of the district council and have chosen a name for the district, they will then choose two of the wisest and best men in the district as delegates to the Papago Council.

The duty of each district council will be to help all of the villages in a district to work together just like the people in each village have always met together and decided all together on what is best to do.

The duty of the Papago Council will be to help all of the districts to work together just like the district councils are to help all the villages in a district to work together and just like the head man of each village has always helped the people of his village to work together. The Papago Council will also meet with the superintendent and other representatives of the government once a month or whenever they want, to talk about plans for the whole land. So you see this is really nothing new, but is just a plan for all the people to work together.

We want to go ahead with organizing our district councils and our Papago Council at this time so that the people of each district can have the help of the district council in getting up next year's program for the district. We know that the people of each village have a better idea of what is needed to make the land better and to help you to care for yourselves, than anyone else, so we want the head man of each village to meet with all the people of the village and talk about what is needed to make the land better. When each village has talked over the things the people think are needed then I want all of the head men of the district to meet and write up a list of the things each village needs to help the people to take care of themselves.

Some of the head men have been wondering how they can get their program written up if none of the head man happen to be able to write English. Where none of the head men on a district council can write English, I think the district council should find some trustworthy man in the district and appoint him secretary to the district council, but of course each district council can do about that as they want to.

In writing up your district program, I think a good plan would to be to start with the first village in the district and list the wells, charcos, roads, rodent control, telephones, erosion work and land which you think water could be spread over for farming, and other things you think the people of that village need to help them make a living, and then when you've finished listing the things needed for the first village, make up a list for the second village and the third village and so on until you have listed the things needed for every village in the district.

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INDIANS APPROVE OF WOMAN'S RULE

Indians of the Pueblos of the southwest, accustomed for centuries to being boss around the house and in the council, have become reconciled surprisingly quickly, to woman's rule in certain branches of the Indian Service. In fact, they are taking it more philosophically than many a white man accepted women voters and women office holders.

At the All-Pueblo Council in Santo Domingo, only two dissenting voices were raised among representatives of eighteen pueblos, when almost unanimous praise was given to the administration of Dr. Sophie Aberle, superintendent of the United Pueblos Agency. These two objectors had no complaints as to Dr. Aberle's administrative acts, but declared that women have never been recognized as factors in Indian governmental affairs since the earliest days.

An Indian leader from Laguna Pueblo declared that the pueblos owe their continued existence to a woman, Mrs. H. A. Atwood of Riverside, California, who led the fight against the Indian land bill sponsored by former Senator H. O. Bursum and A. B. Fall.

Indian Commissioner John Collier, of course, was more than pleased at the Indians' approval of his action in naming Dr. Aberle to her responsible position in recognition of her ability and understanding of her task. He pointed out that women hold high office in the present national administration, and that nearly half of the Indian Service personnel is women.

The discussion and its happy result are amazing, because unexpected. Who would have thought that woman's battle for equal rights and responsibilities would be carried to an Indian council, or, more surprisingly, would be won there? Reprinted from the Albuquerque Journal.



Gray Hawk

(Sioux Warrior)



Yellow Hawk

(Sioux Warrior)

BEADED NECKLACES

By H. Scudder Mekeel

Field Representative In Charge of Applied Anthropology

The customs of a native group are most often thought of as a series of disconnected and patternless beads on a necklace -- some of the beads are interesting -- others not quite nice -- still others queer, and so on. Some of them the administrator would like to see removed from the string -- others the missionary may spend a lifetime trying to change. But somehow the native culture does not seem to act like an ordinary necklace -- the string running through the beads is much too resistant. Even students of native cultures held until quite recently the necklace theory of primitive customs.

Then they discovered that the beads were integral parts of a pattern; that each of them formed part of a definite way of life. Just as every language is not a string of words, but has its own genius of structure, its own peculiar grammar, which combines the words into a sentence having a meaning; so each culture has its own peculiar structure into which its customs fit, like words in a sentence, sentences in a paragraph, paragraphs in a story.

One of the main cohesive forces in a society are its master values. The Sioux, for instance, had four prime virtues, among which the most prized were bravery, fortitude and generosity. These were expressed not only in stylized forms but embued all institutions with their vitality. Stylized forms for bravery were, of course, embodied in their particular method of warfare. Fortitude was expressed in the Sun Dance and Vision Quest. Generosity in various formalized give-away feasts. These virtues also were expressed in other Sioux institutions.

In marriage, for instance, a man was praised for bearing stoically with a shrewish or adulterous wife, for being generous in the honoring of his children and taking care of his blood relatives. At the present time the outlet for bravery is gone and along with it the closely associated virtue of fortitude. However, generosity remains. This virtue necessarily places value on the release of wealth, rather than its retention as in our own society.

This raises a serious problem for superintendents and the Extension Division who would naturally like to see the Sioux store up for a rainy day. The give-away feasts, especially the ones connected with weddings and funerals, have been seized on in the past as the root evil. These are the beads that should be removed from the necklace. Somehow they won't budge -- they are too deeply embedded in the Sioux matrix.

Each culture is really a design for living. Among untouched primitive or folk peoples the design is clear-cut. Their culture is homogeneous. This fact is often lost sight of because our own culture at the present time has many conflicting designs for living - each one of which is in flux. We live in a changing world. So does the Indian, but in another sense. He is caught between two poles - the Indian way of life (as interpreted in terms of his own tribe) and the white man's way of life (as interpreted by his people - the outstanding attributes being, to a Sioux, Christianity, money-grabbing, hard-heartedness toward fellowmen, several vices and chicken instead of dog meat for feasts, high-heeled shoes, chewing gum, curly hair and lipstick for girls).

In most tribes today we have a reactionary or pagan element and a "progressive." The latter usually includes the "educated" younger generation and some mixed-bloods. It is this group that swings toward the "white man's way." However, with many, or probably most, the white man's way is hardly skin deep - except for some in the mixed-blood group.

Subtle patterns of thoughts and ways of behaving reflect even in the "progressives" a basic difference in attitude toward life from that of the "white" - the fundamental essence of an alien culture is there in spite of the store clothes they may wear or the canned food they may eat. Even in tribes who have lost most of their "beads" something stronger and more truly real remains. Indian children in the past were sent away to boarding schools at a tender age and remained many years.

It was thought that they would learn to act like white people and do as white people do on returning to the reservation. Instead they went "back to the blanket" or were unhappy and left for the outside world where they were still unhappy away from their own kin. It was not realized then how early - almost from birth - a child begins to take on its culture - and that in order to get along in Rome one must do as the Romans do - the community and its habits, in other words, is too strong for the individual. We must speak its language or be outcasts.

In spite of this essential pervading quality of native culture that seems to be possessed by all members of most Indian tribes today, it is true that some in the tribe bind their lives around what to them are Indian values (even though these people may be Christian) and others emulate the "white" ideal. On account of a certain emphasis on "results" the Indian Service has heretofore tended to concentrate on the "progressives" which has often appeared to the reactionary group as favoritism, especially if overzealous superintendents have encouraged the formation of a political power group with which he could "work" but which rivaled and undermined the fundamental power class in that society.

This, of course, would have serious reverberations in family equilibrium and so set in motion disruptive forces in the whole society. Social

scientists have learned that one thing in a society cannot be changed without affecting many other things. Every custom, every institution, is intimately bound up with other customs and institutions.

It is here that Indian Reorganization is so vital. Indian institutions have never been administratively utilized, and on the contrary an attempt has been made to stamp them out. Owing to the peculiar tenacity of culture the "necklace" has not been altogether destroyed. It is wiser to build on what actually remains - not on the older existing culture nor on what someone would like to see there but isn't. In other words, the constitutions should be based on the contemporary social organization, whatever it is - natural communities or villages. The representatives in the tribal governing body will then have a chance to be really representative and will be answerable to an electorate that can control the views and actions of its representatives. This new-but-old politico-social organization based on the actual life of the people may then be utilized for a fundamental economic rehabilitation. For in truly functioning societies, the political, social, economic, are so closely tied together that it is merely academic convenience to separate them for description.

So often in the past we have ignored the persisting and peculiar social organization of a tribe and tried to build up an economic life on our own terms - the social organization then became merely an administrative nuisance which upset the beautiful economic programs. It is good sense to build up from realities and to utilize to the fullest extent the materials we have to work with. This is what is sometimes called the "anthropological approach" to Indian administrative problems.

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GREATEST OF INDIAN RESOURCES

By Willard W. Beatty - Director of Indian Education

It is now being generally accepted that the Indian in his distinctive racial characteristics is possessed of certain assets which may form the basis of his resources. One of the first resources of our present-day Indian, therefore, is the fact that he is an Indian - that racially he is the direct heir to an art, a culture, a way of life that made its own unique contribution to the conquest of a continent in the centuries before the white man came.

That which is fundamental in an art or a handcraft is possessed of a beauty eternal, and nothing that the white man has introduced since his arrival has made less beautiful those arts of which the Indian has been peculiarly the master. The art expression and craft work of the Indian is gaining increased recognition among all of our people today. It is for these reasons that increased emphasis within our Indian schools is being given to instruction in the older Indian crafts and toward a revival of Indian art.

INDIAN COOPERATION IN THE DROUGHT RELIEF CATTLE PROGRAM

By A. C. Cooley - Director of Extension

During the 1934 drought, arrangements were effected with the Federal Surplus Relief Corporation whereby drought relief cattle purchased by the Agricultural Adjustment Administration were turned over to the Indians on those reservations having range and feed for the purpose of establishing foundation herds. Approximately fifteen thousand head of pure bred cattle were also purchased by the Indian Service from funds made available by the Agricultural Adjustment Administration and distributed among Indians.

At the time these cattle were distributed each Indian signed an agreement to repay a yearling of like quality for each animal received within a three year period. The plan was to thus establish a "Revolving Fund" of cattle.



Some Yakima Indian-Owned Beef Cattle On Pasture
Showing Type of Feed Awaiting Drought Cattle

Large areas were unable to participate in the original distribution of cattle, and by this plan it was felt that they could be assisted later when the range was in better condition.

Arrangements are now being made for the Indians to return their first repayments. These are being received at a time when they are badly needed on the Dakota reservations and within the next month approximately sixty carloads of such cattle will be distributed on the Dakota reservations.

The reservations on which the original cattle were distributed still have range in most instances for these repayment cattle and could use the same to good advantage. However, since the Indians in certain sections were not able to participate in the original program, the Indians receiving the original cattle realize that it is only fair that such reservations also be given an

opportunity to participate in this program. They in turn will be required to return a yearling for each animal received, although they are to be given a year longer (4 years) than was allowed in the case of the original cattle because the animals they are receiving are so much younger.

This program will enable us to have cattle available to start interested Indians in the cattle business over a long period of time and the results should prove very beneficial to Indian cattle enterprises.

Since this is the first year that repayments have been required and since the calf crop last year was very light, the cooperation of the Indians in returning cattle this spring is very encouraging. With such continued cooperation, the cattle enterprises of the Indians cannot help but be successful.

OKLAHOMA INDIAN WELFARE BILL

After more than a year's discussion, the Oklahoma Indian Welfare Bill has been reported by the House Indian Committee to the House. The committee was unanimous, and the bill was unanimously endorsed by the Oklahoma delegation. The substance of the bill is to convey to all Oklahoma Indians, except the Osages, the full benefits of the Indian Reorganization Act, except that no explicit language forbidding further allotment is included. However, there practically is no allotable tribal land remaining in Oklahoma.

Much of detail, bearing upon credit and organization, contained in the bill as passed by the Senate, is omitted and is transferred to departmental regulations. Those parts of the bill, as introduced, which dealt with the specialized conditions and with certain local abuses in the Five Tribes area have been omitted entirely. The bill as reported is of vast and beneficent importance, but it leaves for future settlement many important issues.

INDIAN LAND AND RESETTLEMENT

By Edwin Locke
Information Division - Resettlement Administration

The chief resource of the Indian has always been the land. When we tell the story of Indian land we tell at the same time the story of Indian welfare, for the land has been to these original Americans what the sea was to the Netherlands and the British Isles.

In more ways than one this has been so. Not only has their culture, arts and material ambition been derived from the land, as the maritime nations derived theirs from the sea, but they also looked upon the vast stretches of earth as free, as something common to mankind, like the air he breathes, or like the sea whose inexhaustible bounty he shares. Of the sea no man could lay himself out a tract and say: "This is mine;" nor would any Indian have thought of doing this with the expansive earth, from which all alike drew their sustenance and being.

There were tribal lands, it is true, but even the tribes did not consider the land as "property," as something mysteriously bestowed upon them by Providence, that was to be described with boundaries and withdrawn from the common wealth of earth.

The coming of the white man, and more specifically, the General Allotment Act of 1887, changed all that. The Act destroyed the social organization of many tribes, snatched from under them the basis of their culture, destroyed the roots of their ethics, industry, ambition and arts.

The Act provided for the allotment of lands to Indians as individuals and made no provision for allotment to tribes, where this might be preferred. Thus, all at once, the Indian found himself the owner of a piece of land. Not only was the concept of ownership of land alien and meaningless to him, but he had neither the credit nor the training to develop the limited tract so suddenly bequeathed. A shattering of family and tribal interests was the result. And generally, no sooner had the Indian received full title to his allotment than he was cajoled or browbeaten into selling it by land hungry and unscrupulous speculators.

Yet, even if he succeeded in holding his tract until his death, multiplicity of heirs, and of heirs of deceased heirs, has often resulted in making it necessary that whichever heir wished to obtain a workable title to it was compelled to compete with whites in buying it. Thus great tracts of allotted land passed into white ownership, and today, looking at the maps of allotted land on Indian reservations, we find them checkerboarded with white holdings. Lakes and waterways especially are choked off by these encroachments, and the reservation as an organism has ceased to exist.

Nor was the alienation of Indian lands the only evil consequence. Acreage which remained in Indian ownership was sometimes subdivided to the point of uselessness, especially grazing and forest lands, where large tracts are needed for efficient use.

When the General Allotment Act was passed in 1887, 138,000,000 acres of land belonged to Indians. This area has since shrunk to 52,000,000, almost half of which is barren desert. The richest farm land has gone to white men, and today at least 100,000 out of 328,000 Indians are landless, although the land is their life.

Of course, this went well with the theory that molded Indian affairs in the past. Then it was held desirable to break up the Indian's estate. His future was not to be on the land, but was to be worked out in some city as a servant or a mechanic. Needless to say, the application of this fallacy to Indian education had a most damaging effect on Indian morale and culture, which was often all but wiped out by the seizure of their lands and the destruction of their food supply during the expansion of American empire, and by an Indian policy that suppressed Indian customs when it did not succeed in killing off the race itself.

The history of the few more fortunate tribes which escaped allotment clearly shows the error of the white man's judgment. For, although the lands which they held were generally of lower quality than the allotted lands, were insufficient in area, and largely consisted of desert, these tribes managed to remain self-supporting and to preserve their native cultures. The record of the Emergency Conservation program shows, by results obtained, that working together for the benefit of the community appeals to the social instinct and traditions of the Indian. The white man has learned at last that the Indian can and will make his own livelihood if he is given a chance to do so in a manner that is not alien to his character and traditions.

The Indian Reorganization Act, approved on June 18, 1934, makes a start toward giving him that chance. The appropriation of \$1,000,000 as authorized by this act for the acquisition of land in the fiscal year 1936 can suffice only to buy back a scant fraction of the immense acreage that has been taken from the Indian in the past. Restoration of unalienated opened lands to tribal ownership, as authorized in another section of the Act, will add substantially to Indian holdings, since 7,000,000 acres of such land are reported.

Yet it has been estimated that the Indian needs about 15,875,000 acres of land in addition to that now owned or available for restoration to enable him to approach even so modest a standard of living as that of the rural white population before the depression. This is an ideal which land acquisition activities will aim at. But at present, if the Indian is to be raised to a subsistence level, 9,700,000 acres of additional land are needed, and needed urgently.

The submarginal land acquisition program is perhaps the most economical and efficient means of adding to Indian acres. Selected areas of land, largely unsuited for farming, are being acquired for addition to Indian tribal lands. Grazing and forestry will be the chief use to which these lands will be put, under the supervision of the Indian Office.

Such a program was inaugurated under the Land Program of the FERA shortly after the passage of the first emergency relief appropriation. Since June 1, 1935, the activities of this agency have been carried on by the Land Utilization Division of the Resettlement Administration under the direction of Dr. L. C. Gray. The original program contemplated the establishment of 98 Indian land purchase projects involving the acquisition of about 3,500,000 acres of submarginal lands for Indian use which were valued at \$11,000,000.

However, through lack of sufficient funds, it became necessary for the Resettlement Administration to curtail this program severely, and the new program provides for 31 Indian projects involving the purchase of 1,258,209 acres valued at \$3,665,207. To March 15, 1936, 1,601 options have been accepted and legal commitments made on 1,208,124 acres valued at \$3,453,245.

It is true that as of the same date (March 15, 1936) only 497,168 acres of land had been bought and paid for, at a cost of \$1,229,963. But land acquisition, because of difficulties often encountered in the clearing of titles and other legal obstacles, is necessarily a slow process. It is the purpose of the Resettlement Administration, in cooperation with the Bureau of Indian Affairs, to help the tribes regain and properly utilize their chief resource -- the land.

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INDIAN FOREST AND GRAZING LANDS

Forest lands of the Indians amount to 11,961,020 acres. The largest forests are those on the Navajo, Fort Apache and Colville Reservations. The grazing area still in Indian hands amounts to 46,659,763 acres.

Most of the area of the timber land is also included in the area of grazing land as a grazing type. The area of grazing land also includes approximately 2,400,000 acres of barren and waste land, which has no practicable grazing value.

While the Navajo, Fort Apache and Colville Reservations are the three largest forest areas, two of the most productive forests are on the Klamath and Menominee Reservations.

LIQUID WEALTH

By J. P. Kinney - Production Supervisor, I.E.C.W.

Of the total area of Indian lands within the United States, about 4,000,000 acres are classed as primarily valuable for grazing purposes, and of this area more than four-fifths is comprised within Arizona, New Mexico and the states in the Great Plains Region. Throughout this arid and semi-arid area, much of the grazing land has not been fully utilized in the past because of the lack of watering places for stock. Possibly the combined area of the tracts that could not be fully used because of a lack of water facilities may have been as great as ten million acres.

For the improvement of such lands the I.E.C.W. program has afforded an unparalleled opportunity, and of this opportunity the Indians have been taking full advantage. At the very beginning of the Indian Emergency Conservation Work, great prominence was given to water development on range lands with a view to an enhancement in the value of such lands. Between July 1, 1933 and December 31, 1935, exactly 5,450 reservoirs and springs had been constructed or improved on Indian lands through the use of I.E.C.W. funds. There had also been dug or drilled 715 wells, generally in areas where the construction of stock watering reservoirs was considered impracticable. If each reservoir, well or spring could have been located at the common corner of four sections and were capable of furnishing sufficient water for all stock that could utilize the grass or browse on these four sections, the watering places developed during the first thirty months of I.E.C.W. work would have assured the utilization of the range on every acre of land within Indian reservations.

It must be recognized that this would be an ideal condition and one that could not be realized in actual practice. Many of the reservoirs and hundreds of the springs and wells are so located or so limited in the supply of water that they will not furnish sufficient water for the stock that can be grazed upon a single section; and as a practical matter it is probable that the average area served by each water development does not exceed 1,000 acres. On this basis the work done in the first two and one-half years of conservation activity may be assumed to have assured an adequate water supply for approximately 6,000,000 acres of range land.

Of course, lands devoid of living water may usually be grazed while there is snow on the ground or early in the spring, so that few areas may be considered absolutely useless in their natural state, but on millions of acres of Indian land the productive grazing value may be materially increased through the provision of an assured supply of water throughout the period during which the grazing of the area is desirable. Large areas within the Rosebud, Pine

Ridge, Cheyenne River and Fort Berthold Reservations in the Dakotas that could not be fully utilized for grazing prior to 1933 because of a lack of water and consequently could not be leased for 5¢ an acre can now be leased for from 8¢ to 10¢ an acre for grazing purposes. The same is true of lands in the Fort Peck, Fort Belknap, Blackfeet and Crow Reservations in Montana.

But the most striking changes have been effected in semi-desert lands of the Navajo and Papago Reservations in Arizona. The Indians of these reservations own their own sheep and cattle but the extension of land use that will be obtained from the development of water under I.E.C.W. will tend to reduce excessive grazing on the areas more favored with natural water supplies and thus contribute materially to a reduction in the soil erosion that has been so active in the last few decades on these reservations.

If we assume that an average increase in leasing value of four cents per acre has been attained on 6,000,000 acres as a result of the E.C.W. program, we find the annual increased income from such lands is \$240,000.00. This income capitalized at 6% would amount to \$4,000,000, which is materially above the total amount of E.C.W. funds expended prior to December 31, 1935 for water development on Indian lands.

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TOHATCHI DAY SCHOOL

By Bartolo Montoya*

Since opening Tohatchi as a day school in September, 1934, adult Navajos have had as much consideration as children of school age insofar as shops are concerned. To carry out our community program in November, 1934, we set aside each Saturday as Community Day and invited the adult Navajos to come and make use of our shops and equipment as well as sewing, bath and laundry rooms. Many came each Saturday as well as on school days and both men and women worked in the shops.

Through the help of the faculty members and shop men, the Indians made some of their most needed furniture, such as cupboards for food protection, tables, stools and many useful things. These articles were made from soap barrels, boxes and crates.

This school year we invited the adults to come in any day and use the shops. They are making free use of the shops and equipment most of the time. They are furnishing their own lumber this year, and are making very creditable equipment. They not only make furniture, but also repair wagons, cars, shoes and harnesses, furnishing their own material.

*Mr. Montoya was formerly Boys' Advisor. He is an Indian from Isleta, New Mexico. (Near Albuquerque)

FIVE TRIBES INDIANS ON ROAD CONSTRUCTION

By Eugene Wheeler

Road Engineer - Five Civilized Tribes Agency, Muskogee, Oklahoma.

Much has been said about the relation of roads to the Indian Service and to the Indians and there remains much more to be said. This article, however, is intended to show the manner in which a typical gravel surfacing project was completed in Oklahoma, and to show the relation of equipment to road construction and the cost ratio of labor to equipment.

A seven and one-half mile road leading into an Indian community and passing numerous Indian farms and homes was impassable during rainy seasons and rough and deep-rutted during the dry weather. The road passes a day school,

forms part of a mail route and is used regularly by Indian Service officials as well as by the Indians themselves. The county commissioner accepted his responsibility and creditably prepared the road for surfacing.

It was planned to haul the gravel from the bed of Grand River where an unlimited supply was available at no cost other than loading and hauling. The gravel was ideal for the purpose and the pit was located only a quarter mile from the east end of the road thus making a short dead haul.

Work was commenced on September 10, with four two-ton dump trucks and eighteen number 2 gravel scoops as the only equipment on the job. Sixteen Indian men loaded the trucks, an Indian drove each truck, one Indian spotted the load, dumped and spread gravel, and one Indian supervised the job. The same equipment and approximately the same number of men formed the crew during the entire progress of the job.

When only three miles had been completed it commenced to rain and the Grand River covered the gravel bars making it imperative that we locate another supply. The State Highway Department owned the closest pit which was twelve miles from the west end of the project, and they granted us permission to haul from their pit. So the last three and a half miles was completed with a twelve mile dead haul and it was necessary to shoot and plow the pit before the gravel could be loaded.

Maize Road Construction



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INDIAN FORESTS

By C. N. Nelson
Senior Forest Ranger
Lac du Flambeau Agency - Wisconsin

It has been said that a forester should have vision but that he should not be visionary. Let us then in our mind's eye vision the vast stands of virgin forests which once covered northern Wisconsin. As you know, at that time, nearly the entire means of the Indians' livelihood came from the forests and waters. These forests which were Nature's storehouse supplied many items among which were bark and poles for their homes; fuel for warmth and cooking; roots, herbs and berries for food and medicine. Many of these medicinal plants are used today in the daily practice of our physicians and recognized in the United States Pharmacopoeia.

The forest sheltered many wild creatures from which they obtained their meat; also their skins and furs for clothing. Their food supply was augmented by fish available in countless numbers in lakes and streams. These waters were sheltered and shaded by the surrounding forests which were of great value in conserving and maintaining water tables. Windfalls, from the forests, falling into the water created hideaways for the fish and attracted myriads of algae and insects which, in the process of the larger feeding upon the smaller, provided ample food for fish to thrive and multiply.

As time went on all this was changed. Agriculture encroached upon the forest lands. The logging industry spread and gradually the forests fell. The Indian mode of living became more and more patterned after that of the white man.

Their reservation forests, however, remained their greatest assets. Then as markets developed, their timber was cut and sold. After the cutting of the timber, fires ravished the lands the same as they ravished nearly all of the northern part of the state, burning through the slash areas and in many instances, killing remaining stands. With the vanishing of the forests came the lowering of water tables. Wild life, game and fish diminished accordingly in numbers. Only a few stands of virgin timber remain on the reservations in this jurisdiction. In some areas fine stands of second growth are coming in, starting a new forest. Many other areas even to this day are practically nude of timber growth or at best covered with a scant growth of inferior species.

A number of years ago the Forestry Division of the Indian Service was established. Its primary aim on the reservations of northern Wisconsin, in addition to supervision of the sale of merchantable timber, has been to protect the forest lands against fire and trespassers, with the ultimate aim in view of growing a new forest.

We of the forest service have for years seen the need of many things to help Nature create the new forests; truck trails for rapid transportation of equipment and men in event of fire; lookout towers, telephone lines, clean-up of hazardous areas, fire breaks, modern equipment and adequate man power for fire suppression; nurseries and plantings in hope of aiding Nature cover the denuded areas with a forest growth. But with meager budget allowances it appeared that most of these needed improvements would be nothing but a dream.

Then in 1933 the Indian Emergency Conservation Work, which I shall refer to as I.E.C.W., came into existence. Funds and men became available. Our long dreamed of improvements showed promise of realization.

There were many long, hard days and nights of preparation and continuation of the work. There were many discouragements, a number of disappointments, and there were many new men to train in various positions. But there have been many days of pride in the organization as work has progressed and projects completed, and with few exceptions these men have buckled into the work; some even to the extent of depriving themselves and their families of many pleasures, in their overtime devotion to their work.

The value of the I.E.C.W. was clearly demonstrated in 1933 when a 12,000 acre swamp fire occurred on the Lac du Flambeau Reservation and again in 1934 when a similar 4,000 acre fire occurred. After $2\frac{1}{2}$ years of operation many of the dreamed of improvements have been accomplished, with many others being worked on and contemplated, for the protection and growth of the forests and increase of wild life.

These forests and this wild life will have their important place in Indian rehabilitation. In time commercial values will be realized from the timber stands. Wages received for their work in the forests together with income from the forest itself, will, if properly used, enable the Indians to expand their activities, and increase their income from agriculture or whatever other pursuits they desire.

Increase in wild life will not only add to the Indians' food supply but will continue to attract tourists and sportsmen. This tourist trade does and will add to the Indians' livelihood. This trade employs many Indian guides and buys a considerable amount of articles of Indian handicraft.

In addition to the values being created by the work of the Forestry Division and the I.E.C.W. in the forests, another contribution to Indian rehabilitation is being made by these divisions which may be of even greater value. This is the human element, the matter of welfare, employment and training. You can appreciate what it has meant to hundreds of these men, and to their families, to be provided with a means of fairly steady employment, a thing most of the younger men have never known, and which most of the older ones have not had since the logging days of 20 and more years ago.

In hundreds of cases as individuals, and as an organization they have done good work. Without any reflection on other departments, it is my opinion that their work will compare favorably with that of C.C.C. camps elsewhere, doing similar work.

The I.E.C.W. is not simply a work division. It is constructively educational as well. We have not progressed as far as desired in the study of regular academic subjects, including native arts, but we are still hopeful that progress may be made in these studies during the mens' leisure time. A valuable practical education is, however, being obtained by the men in the performance of their tasks in the forests, and in their contacts with the supervisory personnel, members of whom are giving freely of their knowledge of the various phases of Forestry work.

At this date we are employing upwards of 400 men in northern Wisconsin and Michigan. Of a supervising and facilitating staff of more than 40 men, only 14 are non-Indian. A few of the men of Indian blood holding these positions are men who have had previous experience. The majority have risen from the ranks, quite a few holding responsible positions. These men and many of the men in the ranks are in their daily work obtaining a training in the various phases of Forestry which will not only be of permanent value to themselves, but through their demonstrated ability and leadership, will, as they apply it, be of permanent value to their tribes as well, in their efforts toward progress and rehabilitation.

* * * * *

A HUALPAI INDIAN ON GRAZING

While on the Hualpai Reservation last autumn, I was immensely impressed with the great friendliness which these Indians indicated toward the idea of range management. The following statement made by Jim Fielding, an old Indian scout, typifies the remarks which many of the Hualpais made:

"When you go back to Washington, tell the Commissioner you have found a tribe of Indians who want to go ahead, who want to build homes, who know they can't live anymore by the old ways and who want just a little help to start in the new ways. We have a good range and we want to use it so that it is a better range and not a worse range. We want to move our cattle around the way you tell us we should, we don't want the white men to come on with their cattle and eat the grass we need." By Robert Marshall - Director of Forestry.

PERSONNEL CHANGES

The Indian Service has surrendered to the Social Security Board Miss Mary McGair, who had been appointed Regional Coordinator for the Lake States Area of the Indian country. Miss McGair has been made Regional Representative.

Likewise, E. R. Burton who has been Director of Employment (Indian), has gone to the same Board as Chief Classification Officer.

And Warren L. O'Hara, Superintendent of the Blackfeet Reservation, has become a Senior Field Auditor for the Social Security Board.

These officials are given their release with a regret tempered by a knowledge of the very important role of the Social Security Board in the welfare of the Indians.

To the Blackfeet superintendency, Charles L. Graves is being appointed. Mr. Graves has served well the Mescalero Apache Tribe for a number of years. The tribe under his leadership has continued to multiply in population, to grow in wealth and has moved almost solidly into the Indian Reorganization Act.

As Field Representative under the Indian Reorganization Act, Mr. George F. Stevens has been appointed. His present assignment will be to the southwestern area. Mr. Stevens is an attorney from New York who went into the New Mexico country for his health a year or more ago. He gave voluntary or nominally paid service of noteworthy efficiency to the United Pueblos, winning for the Indian Service from the U. S. Court an extraordinary compliment with respect to its law enforcement work. Mr. Stevens' appointment was announced to the Council of All the New Mexico Pueblos by Commissioner Collier on March 30.

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WHO'S WHO

Mr. Walter V. Woehlke, whose article entitled "Indian Land Losses" which appears on page 7 of this issue, was formerly Senior Field Representative to the Commissioner of Indian Affairs, and was released temporarily to become the Director of the Technical Service group for the Soil Conservation Service, which is doing conservation work on various Indian reservations.

Mr. Woehlke has devoted himself to Indian affairs for over twenty years, and is an authority on land problems and conservation as well as on Indian matters.

INDIAN SERVICE EXTENSION WORKERS' CONFERENCE AT STILLWATER, OKLAHOMA

*Building reservation programs - excerpts from the address by A. C. Cooley, Director of Extension and Industry.

Upon us as a group rests the responsibility of improving the Indians' economic status. The extension service has a fine opportunity to do this. We find on most every reservation Indians without proper food, clothing and shelter. This should cause us to do some real thinking as to how to improve these conditions. Each of us should have some contribution to make to this problem. It has been brought home to us through reports and visits that we have a real problem. The fundamental work rests with this division. It is difficult for other divisions to succeed in their work if we do not succeed in ours. I want to emphasize that there is not anyone of us sufficiently informed to solve all the problems with which we are confronted. It is only by teamwork - working together - that this can be accomplished.

While our immediate objective is to improve the economic status of the Indian, a further and more important objective lies back of that - that of improving the Indian himself. We want good live stock, good crops, better organization and sound planning, but more than anything we want the results of our work to find expression in an increased Indian home life. We are building men and women and unless our work definitely ennobles their lives, we fail in our work.

Any program must have a very definite objective and be based upon facts if it is to be constructive. The organization and interpretation of facts must be done in a way that people we are to serve will understand them and will be willing to accept them and work with us. We are to furnish leadership in these things and so present them that the Indian people can understand and will follow the things desired. We must not confuse ourselves that it is our responsibility to build this program in the office, but we should start at the bottom, with the Indian people participating so that when we get through it will be the Indians' program and not ours.

On each reservation there is a population made up of Indian families that look to the resources of the reservation for support. If we have a given number of families on a jurisdiction and have all the facts and available information, we can work out the needs of those families. (The information provided by the so-called "blue card survey" was explained here). If we had the information called for on these blue cards for each family in the Indian Service, we would have the basic information on which to build a program which would more nearly meet the needs of the Indians. We must make a program which will be just as helpful from our standpoint as a blue print is in the erection of a building.

Indians must work out a program for financial assistance. We have also to work out food budgets and know relatively the requirements of families during a given period. As we get this picture before us and know the needs of the families it can be used as a measuring stick in determining the needs of the entire reservation. If we had these facts we would know what to advocate. Without them we may do more harm than good to the Indian. I wish to again emphasize that the Indian people must have a greater part in the making of their programs and that more time must be devoted to planning.

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NAVAJO WEAVING

By Ina Sizer Cassidy
State Director - Federal Writers' Project - New Mexico

In a letter from Governor Fernando de Chacon to Pedro de Nava, military governor of Chihuahua, Mexico, written July 15, 1795, he writes that "the Navajos have increased their herds considerably, they sow much and on good soil and work (weave) their wool with more delicacy and taste than the Spanish."

This was ten years before Alencaster sent to Mexico for expert weavers to be sent to New Mexico to teach the art of weaving. On September 3, 1805, orders were given for the Bazan brothers, and sons, Ignacio, Ricardo, and Juan, to go to New Mexico under a contract to remain to teach until there were natives who would be qualified to continue the weaving. These weavers were sent to teach the native New Mexicans of Spanish descent, not the Indians. With the information given in this Spanish archive it would seem that some of the specimens of Navajo women's dresses which were found in Canon del Muerto and elsewhere, and inferentially dated by authorities to be of a period not later than 1805 when the massacre occurred, might well be specimens of the weaving of this early period, 1795.

This is one of the important items uncovered by the Translators' Project under the Federal Writers' Project in translating the old Spanish Archives, in the possession of the U. S. Land Office and the Historical Society in Santa Fe, New Mexico.

WHEN FOOD GREW WILD

A dozen pioneers, their wives and children settled in a remote and lovely Utah valley in the autumn of 1847. They anchored high wheeled prairie schooners and staked their horses out to graze on the brown grass. Then the men made a count of the barrels of flour, the sacks of beans, tea and salt, and felt a silent fear. It was going to be a hungry winter.

They were right. The pioneers hung on with their teeth. But when spring came soft blue flowers died, onion-like bulbs formed underground. Then the settlers learned from the friendly Ute that since ancient times the mountain Indians had used these camas bulbs as one of their principal foods during the spring and summer.

Pitifully the gaunt men and women and thin, pale children stumbled out to harvest. They cooked the bulbs Indian fashion, steaming them in a shallow pit and ate ravenously. On a summer-long diet of this wild bulb and some other uncultivated plants those pioneer children grew brown and strong again; the fathers were able to plow and sow the first fields, and build houses.

When a southwestern tribeswoman stood beside the camp fire and shouted, "Pinole! Pinole!" the tribe came in on the gallop. This they knew was a pretty fine dish. Its ingredients were the seed of various wild grasses, preferably of the white sage, sand grass, saltbush and goosefoot. If the Indian was starvation hungry, the seeds were quickly ground into a meal and eaten raw. But the red man, famed for his patience, usually waited until the raw meal was cooked into a mush.

Although not familiar to many of us, pinole of grass seed meal is not an obsolete dish today. When the cultivated crops of such tribes as the Zuni fail in the erratic climate of the near desert country, you may still see the women setting out in the early morning armed with wicker baskets and short paddles for beating of the seeds of whatever grass happens to be handiest. When the baskets are full, the seed is winnowed in the first light breeze that strays onto the reservation, and any wirelike hairs on the seed are singed away.

The singeing process is usually performed in the old uncomplicated manner; heated stones are tossed into a pan of seed and that pan shaken rapidly for a moment before the hot rocks are quickly plucked out by hand.

When the early Florida Indians sat down to dinner, they liked a good stout meal of cabbage and celery. The cabbage came from the tropical tree known as cabbage palmetto. The celery, queerly enough, is the bud of the same palmetto eaten - and considered a delicacy by thousands of red men. This palmetto was an all around useful tree, for besides giving them food it offered great fan-like leaves as thatching for those primitive huts the Indians called home.

Another staple, Zamie Floridana, or Coontie to you and me, was no special treat to these southern tribesmen, but it was very much more of a steady flour supply. Coontie, with its palm-like leaves and fat cones, was described in the exploration notes of the very earliest Europeans who wandered through the American wilderness, and who very likely found many occasions to give thanks for the generous source of food. Be that as it may, Coontie was frequently mentioned more favorably than other plants that were soon to be taken from the New World and domesticated by scientists and farmers of the Old World.

Wild rice may be an epicure's dish today, but not many years ago it was still the main supply of food for several hundred thousand Indians who dwelt in the Great Lakes region. The famous wild rice crop grew most luxuriantly in shallow lakes and slow-moving streams in Minnesota and Wisconsin, although the plant now grows in almost every state in the eastern half of the United States and is still gathered; in Minnesota at any rate, in the good old Indian fashion.

The only requisites for harvesting wild rice were a canoe and two paddles; the one for getting the canoe on its way through the water, and the other for the task of beating out the grains of rice. In one end of the canoe sat the woman who paddled the boat and in the other end a second woman pulled the heads of grain close to her and thrashed. When she had filled her part of the grain boat to the gunwales she exchanged jobs with the human engine, and they proceeded with the rice harvest!

There was only one drawback to wild rice as a food; the crop had to be taken in a great hurry, otherwise the delicate, slender, brown and white grains would become overripe and fall into the water and would be lost.

The Comanche and the Apache and Navajo must have envied the lucky California tribesmen of the coast forests. Fattest of all their race in America, they were bejowled and broad of beam because they lived pretty much on acorns from the oak woods near the Pacific. These forests required none of the hours of industrious toil that tilling the maize and bean patches of Atlantic Coast Indians called for, and the farming ability of most of the central and north California redskins consisted merely of knowledge as to which trees produced the sweetest and plumpest acorns. The basket oak, the chestnut oak, the black oak and coast live oak were their favorites, but even the meal ground from their acorns was a little bitter.

It was to remedy this state of affairs that some unknown Indian maiden sat one morning and decided to leach the fresh meal in running water. She discovered that repeated dousings did indeed remove the last vestiges of bitterness from ground acorns. She never knew what we now know, that the unwelcome taste was caused by the presence of tanning - but thanks be to her the discovery of its riddance. From Dallas McKnown in The Country Home.

I.E.C.W. WATER DEVELOPMENT ON THE WINNEBAGO RESERVATION, NEBRASKA

By Clinton E. Stahly - Junior Foreman

The water development projects approved for this jurisdiction for the 1935-1936 I.E.C.W. program have been completed. We want to pay due tribute to our project manager and visiting officials who aided us in this work by the instructions, suggestions and criticisms which they gave whenever they had the opportunity.

Our work this year has expended approximately \$10,000. It has consisted of the digging of twelve new wells; the repairing of six wells which had been dug last year; the repairing and finishing of five deep wells which had been drilled last year; the purchasing of two new windmills; the development of six springs for stock watering; the repairing of one spring which had been developed last year and the construction of twenty round concrete stock tanks.

At first appearance the construction seems rather expensive but after a little study and investigation, it is justifiable. Before starting to dig a hole we could never be certain that a sufficient supply of water would be

reached to justify completing the project. Several dry holes were dug and had to be filled which added to the cost of the completed wells. Various problems and difficulties are constantly encountered in this kind of work, sometimes causing delays which are always expensive.



The Celestial Spring

(This spring is at the foot of a hill which the Omaha Indians call "The Holy Fireplace." It is still held sacred by many. In keeping with the memory of this ancient religion, they have named it "Celestial Spring.")

Equipment of the best quality is necessary to insure maximum safety. A considerable quantity of equipment had to be purchased as we were working several different crews at one time during the summer. The work was pushed in order to

get it finished before cold weather which makes concrete construction difficult and expensive. Also it is harder to get a good well in the winter months as the water level is higher than during the summer. We have a large amount of this equipment which is still in good condition and could be used for more work of this kind.

For example: We had two steel tank forms built which were used in constructing round concrete stock tanks six feet in diameter. These forms cost \$60.00 each. Twenty tanks were built with these forms and their present condition is practically as good as when new. The same applies to the buckets used in hoisting the ground from the wells and in hauling the bricks for the curbing down. However, we believe that the good equipment has been cheaper and much safer than the less expensive equipment of inferior quality. Also, more work can be done with the same equipment which is already paid for.

The work has been constructed so as to meet the sanitation and health requirements specified by the State Health Department in Minnesota and Nebraska. When each project was complete the water was disinfected by pouring into the well about three-fourths of a pound of chlorinated lime. After the water supply was pumped enough to be free of the chlorine, a sample was sent to the State Health Laboratories for analysis. This was done to insure a pure water supply.

Each project was developed for community use and not for the individual and is located so as to be accessible to the public. Where they could not be located on the side of a road, a lane was fenced to the road. The construction was built to give permanent use as far as possible with the least maintenance. Natural depreciation as freezing and rust, as well as wear from use, was constantly kept in mind, both in spring and well construction. Our object was to obtain maximum and permanent results with minimum expenditures.

A concrete stock tank was constructed at each well and spring. A fence was built to protect the pumps and keep contamination from the springs and also to make it possible for the community to get water without destroying the landowner's or renter's property.

We believe that the Indian people will receive a lasting benefit from these improvements to their property. The water facilities were very poor before I.E.C.W. projects were started. Water had to be hauled for several miles and in some cases from one-half to one mile. This resulted in a deficient amount and often very poor water being used by many - both for human consumption and for live stock. These new sources of pure water will be a great aid to the people's health and will also increase the stockmen's profits.

Every worker on these projects was an Indian enrollee. Some of them had no previous experience in this kind of work. We are proud that these men could do this type of work without assistance of trained men who could stay on the job continually. The foreman could never be at one job very long at

a time as one foreman had charge of all well and spring crews. The men worked hard and carried out the orders faithfully. Although mistakes were sometimes made, the cooperation of the Indians made this work program possible.

Each individual that has helped in this work has received some useful experience. The work has not been easy and many times it was very difficult and rather dangerous. Every possible precaution was used and we feel fortunate that no accidents of any kind have occurred. We believe that in doing this work we have greatly helped the Indian people and have gained some experience that will be very useful in the future.



A Faucet at the Same Spring
as Tank Below. 250 gallons of pure
water with a $1\frac{1}{4}$ inch flow can be
drawn through this pipe at one
time. The valve is buried far e-
nough to be out of danger of frost.

Round Concrete Stock Tank
With Wooden Cover. The cover was
put on to protect small children.
Water flows into this tank at the
rate of $3/4$ gallon per minute. A
drain pipe which can be seen in
the center of the tank takes care
of the overflow.



DEDICATION OF NEW INTERIOR BUILDING

President Roosevelt laid the cornerstone of the new Department of Interior Building on April 16. This is the first monumental building to be begun and completed under the present administration. A large audience, including cabinet members, diplomats and government officials witnessed the ceremony. A delegation of Hopi Indians in full tribal regalia sang.

The Office of Indian Affairs, which was formerly housed in the old Interior Building, is now looking forward to the completion of the new building in December, as a final dwelling place, after being moved three times during the course of the past three years. The Indian Office will occupy portions of the fourth and fifth floors of the new building.

On the main floor of the new building will be an Indian museum, where at last the many beautiful specimens of Indian arts and crafts which now have to be stored away, will be adequately exhibited. The Department of the Interior and the Indian Office are in possession of a fine collection of Indian art, dating from early days to the pictures by modern Indian artists, which until now have had no housing place.

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MOURNING THE DEAD

By Helen Du Pris - Sioux Indian
Santa Fe Indian School - New Mexico

SOME HORSES THAT WERE RAISED AT THE FORT LAPWAI SANATORIUM - IDAHO



FROM IECW REPORTS

Tree Trimming At Winnebago.
(Nebraska) The tenth and last large cottonwood fell today. These trees ranged from 29 to 51 inches in diameter and more than 100 feet in height. Because they stood near buildings or other valuable trees, it was necessary to take them down piece-meal. It was extremely hazardous work and hard work. At times the weather was bad; especially the past week when we had wind and snow. This morning the temperature was 9 above zero. In spite of these conditions we are happy to say that there was not one bit of property damage and not a single injury.

We are proud of the crew which carried on this project and the crew is proud of the work accomplished. Every man took a keen interest in the progress of the work. I want to pay a very meager compliment to these men and say that I liked their work, their attitude toward it, and would be glad to be associated with them at any time, anywhere, collectively or individually.
R. W. Hellwig. Assistant Forester.

Baffle Work and Fencing Finished At Shawnee (Oklahoma.) We have at last completed our baffle work and finished fencing our last lake. We are glad to see our work completed and have done our best to do a good job. We hope to have some more work soon as all the men are willing workers and appreciate the work they get to do. Robert Smeal. Assistant Leader.

Ogee Concrete Work at Cheyenne River. (South Dakota) The first part

of the week was cold and unfavorable for the running of concrete, however, the men were put to work hauling the snow that lodged in the bottom or outlet of the spillway. The cut off trench in the floor section of the outlet was excavated and the men started to build and place forms for same.

We did have one nice day the last of the week and the remaining slab of the ogee section was poured. The ogee concrete slab is now complete and looks like a mighty neat piece of work. The roads in and out of camp are still nasty and mean to travel, and until they are in better shape, the hauling of riprap material will be discontinued. The face of the dam is now rip-rapped to the spillway level and in some places to the top of the dam. The water level of the lake now formed has not changed this week. L. P. Poitras. Senior Foreman.

Gopher Control at Colorado River. (Arizona) The catch this week shows a wonderful increase per man day over the previous weeks indicating that the men are taking more from the instructions that Mr. Simms gave them. I have found them very cooperative and willing.

The catch this week per man day is 6.9 as compared to 3.9 average to date, including the week of the 20th.

A visit this week from Supervisor Cornwall. He was highly im-

pressed with the increased soil development along with the gopher control program. This phase is highly important with the relief program.
Robert W. Burus. Junior Engineer.

Draining Ditches At New York.
The weather has been very favorable toward producing an ideal working condition. With the aid of a little man power this condition will soon be a reality. Otherwise the water beyond the point where we left off in March would seep in slowly making it always muddy. However, by digging small ditches ahead, we will soon drain all this water.

The three day's work since resuming work on the drainage project has showed some very definite results toward our objective. The amount of excavation completed to date also produced result in that the annual spring lakes and ponds were entirely eliminated. We have received some very favorable comment from the farmers along the ditch. Joseph F. Tarbell. Leader.

Irrigation Work At Carson School. (Nevada) The greatest portion of the check dams are now completed and made ready for water that as a surplus will be used in the irrigation of the grass lands in the pasture area. The ditches had to be cleaned out in a few places where sand had blown in.

The following work was done at Fallon during the past week: Cleaned one-half mile of drain; heavy brush work; cleaned one-half mile of ditch that was very heavy gumbo soil; moved one structure; hauled five yards rock for riprap; cleaned one-fourth mile

of sandy ditch; ran level on one mile of new ditch for grade; started work on 20 foot culvert; dug out one large six foot structure and cleaned excavation for concrete structure forms.

Roy M. Madsen. Junior Foreman.

Severe Winter At Fort Peck. (Montana) We have now completed grazing unit number one and have moved to unit number five. If it had not been for an extremely cold spring and late snows the men would now be out poisioning gophers.

We have just seen the finish of one of the worst winters this country has seen for many years. In spite of the long sub-zero weather and deep snow, the work has progressed with no accidents and very little illness among the men on the crews.

Everyone is looking forward to a more prosperous year; a late wet spring usually means a good farming year and everyone who can, is going to put in crops and a garden this spring. George Kirn. Sub-Foreman

Completion Of Dam At Potawatomi. (Kansas) On the Kickapoo Reservation we gave all of our attention to the construction and completion of the impounding dam on which we were working while the milder weather prevailed. The fill is now complete, and the spillway and riprap work is likewise nearing completion in the near future.

In addition to the crews on the impounding dam, we have a small crew planting hardwood seed on 46K, the forest stand imorovement project in progress at this time. P. Everett Soerry.

Various Activities Progressing at United Pueblos. (Santa Fe Subdivision) The work on the riprap at San Ildefonso has progressed very rapidly during the past week. The crew on the pile driver has produced very satisfactory results - 130 piles have been driven in $4\frac{1}{2}$ days. The Indians have taken a great interest in this work at their pueblo.

120 SC - This work consisted of installing a septic tank and bathroom fixtures in the ranger station which was completed during the past week. The ranger station at Santa Clara Canyon is now one of the best equipped stations in the service.

140 Picuris #2. This bridge has progressed very rapidly during the past week. The stringers have been put in place and we are now waiting on our floor material which will be on the job Monday or Tuesday of next week.

202 Picuris. The truck trail up Picuris Canyon is rapidly beginning to take on the appearance of a well designed truck trail. The steep side hill cuts through rock have been passed, and we are now in more or less open country where work should progress much more rapidly. Burton L. Smith. Junior Engineer.

Recreation Room Outfitted at Great Lakes Agency. (Lac Du Flambeau) We feel that we now have the best appearing camp. It is most gratifying to hear the expressions of pleasure on the appearance of the camp from applicant enrollees as well as visitors. With the aid of the Educational Program and the General Repair Project, there has been outfitted a recreation building which is completely furnished with rustic furniture made from cedar by enrollees.

Pictures have been submitted for INDIANS AT WORK. All living quarters, including the camp office, have been lined with wall board. In addition to being furnished with rustic furniture, several other badly needed units, such as a typist's desk, regular office desks, file cabinets, and so forth have been made by enrollees. The mess hall is "second to none." Tables have been made of plywood and varnished to a high shining finish. Two benches for each table have also been finished off to match each table.

The tables are hinged to the wall with a catch in the ceiling which makes it possible to hang the outside end of each table to the ceiling. With this arrangement the mess hall can be cleared for action for regular camp dances, meetings and so forth, within a few minutes. Elwood Range. Foreman.

Crested Wheat Grass Planted at Fort Hall. (Idaho) We have planted 655 acres of crested wheat grass and 327 acres of sand grass. This was planted on Michaud Flats, south of the Oregon Short Line Railroad. We are working east of the west boundary fence. The reason for planting 2/3 crested wheat and 1/3 sand grass is because the ground is better for the crested wheat grass than the sand grass. Charles Faulkner, Jr.

Rodent Control Work at Sells. (Arizona) Both crews have been making good kills in relatively heavily infested areas. Last week the rodent control work was shown as 99.47% complete. This percentage was figured on 500,000 acres as the number of acres projected. Units projected are figured on a basis of 650,000 acres. Gwyn Bayliss.



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